

Districts Naming in Medan: An Anthropolinguistics Study

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Abstract. The background of the naming of *kelurahan* in two sub-districts in Medan, North Sumatra in areas that have links with culture, language and cognition. This study aims to find out the origins of village names in two sub-districts in Medan, North Sumatra by finding reasons and connections between culture, language and thoughts that reflect street names in these sub-districts. The naming of *kelurahan* in two sub-districts in Medan, North Sumatra can be categorized based on their basic shape, the morphological process that led to their formation, and their significance. The subjects of this research were the villages of Asam Kumbang, Sunggal, and Kampung Lalang villages. Data collection was carried out by conducting interviews and interviews in regional sub-districts, patriarchs of Datuk Badiuzzaman descent and in the surrounding community and advanced techniques, namely all-cause techniques, recording techniques, and note-taking techniques. The approach used in this study is an anthropolinguistic approach and is examined in a qualitative descriptive manner with an informal data presentation method used to process and present the expected data.

Keywords: Districts naming, anthropolinguistics, toponymy

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1 Introduction

The act of naming is a procedure that involves representing ideas to refer to references that are not contained in the language. What is meant by naming is the action, method, or process of naming in the Big Indonesian Dictionary. The procedure for finding language symbols to express things such as concepts, objects, and processes is called symbology [1]. The naming of something is a question of reaching a consensus through convention. That is, there is a consensus about the terminology that should be used concerning the problem at hand [2]. According to the views of people who are knowledgeable in the field of naming, it can be concluded that naming is an activity that involves labelling, activities, events and different ways to name or mark an object or objects so that they can be recognized quickly.

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The existence of signs and texts in the context of cultural studies cannot be separated from the social environment in which they are positioned. Only when signs and texts are used by a community or society can these signs and texts become effective. The concept of a naming place exists as a sociocultural paradigm in society. As a manifestation of the concept of a sign system in language, its presence cannot be separated from the underlying socio-cultural factors.

Linguistic relativity, often known as the Sapir-Whorf Hypothesis, is a principle and hypothesis that states that the minds and cultures of speakers are inextricably linked to their language. Therefore, the influences of the affected individuals, including their language, culture and thinking, are present during the naming process. The use of a name, which is a component of language, serves as a marker of identity and at the same time reveals the culture of the person who named it [3].

Static view: A point of view that observes names as objects or static forms of speech to categorize, characterize, and observe comprehensively. Dynamic view: This is the viewpoint in which a people's proper nomenclature system is examined from various perspectives. concerning linguistics and linguistic theory; the name itself is in a state of movement, experiencing change, development, and a shift in form or value underlying it at various points in time; and (3) a strategic view, which focuses on how cultural and linguistic phenomena interact with each other, especially in the name of self-determination [4].

Initially, Sunggal Subdistrict consisted of 30 villages with a total area of 171 km², but this was reduced to 19 villages with a total area of 92.52 km². Sunggal District consists of 17 (seventeen) villages, 162 hamlets, 284 RWs, 572 RTs, and 68,722 families. In 1986, the expansion of the city of Binjai damaged the Sunggal sub-district.

This study is related to the study of toponymy which is linked to the Sapir-Worf hypothesis as in the study "toponymy of Lamongan Regency (Linguistic Anthropological Study)". A pattern that describes the values and beliefs behind the name [5]. Different from previous studies, this study attempted to examine the naming background in two sub-districts in Medan Sunggal, namely Medan Selayang and Medan Sunggal sub-districts. It is hoped that this research will be useful for increasing people's curiosity about historical tourism that is still little known to many people, such as the historic Bediuzzaman mosque and crocodile

breeding park, as well as knowledge of the meaning behind the naming of sub-districts in the area that reflect the culture of the surrounding community [6].

The toponymy of an area is shaped by its people, language, culture, geography and politics in various ways. This is an onomastic branch known as toponymy which studies place-names [7]. Toponyms may also be referred to as "Geographical Names," "Place Names," or "Topographical Names." In other words, the term "toponymy" can refer to the study of toponyms in general or the study of geographic names in particular.

2. Method

This research is a qualitative descriptive study. In this study, data analysis was carried out inductively. A conclusion will be obtained from the previously described data and the results of the analytical procedure. This process identifies this research as a type of qualitative research design. Qualitative descriptive research is focused exclusively on existing facts or events that exist empirically in speakers, and what is produced and recorded is in the form of language descriptions that can be said to be "like portraits" [8][9].

Language use theory will be part of this research. Therefore, this study uses anthropolinguistic methods to explore these problems. The subjects of this research were the villages of Asam Kumbang, Sunggal, and Kampung Lalang villages. The object of this research is the naming concept for the villages of Asam Kumbang, Sunggal, and Kampung Lalang villages. The source of this research is the results of interviews and observations about the history of the naming of the villages of Asam Kumbang, Sunggal and Kampung Lalang villages. Data collection was carried out by conducting interviews and interviews in regional sub-districts, patriarchs of Datuk Badiuzzaman descent and in the surrounding community and advanced techniques, namely the conversing technique, recording techniques, and note-taking techniques. The approach used in this study is an anthropolinguistic and descriptive qualitative approach with an informal data presentation method that is used to process and present the expected data [10][11].

3. Result and Discussion

History of the Sunggal Village

Onomastic study of names. The theory of naming includes onomastic and toponymy. Naming is traditional and arbitrary because it is based on community habits and community will [12]. Naming is one of the four strategies for analyzing meaning (component analysis), along with paraphrasing, defining, and categorizing [13]. The science of Onomastika has two branches: anthroponyms, which study the history or origin of a person's name, and toponyms, which study place-names [14]. There are at least ten ways to identify or mention: sound imitation, part, special quality, appeal, place, material, similarity, abbreviation, new naming, and toponymic terminology [15].

Sunggal Sub-District was formerly one of the comfortable areas of the Sunggal All-round Kingdom which was formed by the Puak Sunggal family who started from the figure of Surbakti Jolol Karo-Karo. During the reign of Datuk Bediuzzaman Surbakti (1866–1895), the Dutch came to confiscate people's plantation lands and turn them into tobacco plantations in the name of colonial expansion. Because the Dutch intended to occupy the Sunggal region, the Dutch were not welcomed by the Sunggal Kingdom at that time. Thus, for 23 years there was a conflict known as the Sunggal war.

After the battle, the Sunggal Serbanyaman Kingdom disbanded, but the people of Sunggal have not forgotten the history of the leadership of the Sunggal Kingdom. As a result, the singular name continues to be used today.

There was a division of Medan City in 1973. Where parts of the Deli Serdang area were included in the Medan City area including Sunggal Village. Until now, 12 Lurah have led Sunggal Village.

Medan Sunggal sub-district got its name from the "Sunggal all-comfortable" kingdom, which was formerly called Sunggal. Sunggal is a village created by Datuk Aidir Surbakti in the Sambuaikan area at the foot of Mount Sibayak.

Then, from 1866 to 1895, Datuk Baiduzzaman ruled the kingdom of Sunggal with the title Datuk Sri Raja Indra Raja. Due to fighting against the Dutch colonialists, he was deported to Cianjur, West Java, where he died.

In the area from the Asam Kumbang sub-district to the Kampung Lalang sub-district, two historical tourist attractions are still little known to the people of North Sumatra, especially the city of Medan, namely: the Badiuzzaman mosque which was founded by Datuk Badiuzzaman Surbakti, a sovereign king, built this mosque in 1885 or 1306 Hijriah and has been open ever since. To build this mosque, egg white was used as glue during the construction process, as is customary in the Islamic religion. The mosque, which is located around Jalan Asam Kumbang in Medan Sunggal District, has a rich history of resistance during the Dutch colonial period in Indonesia. Judging from the ornaments of the mosque, four green pillars function as supports, followed by a permanent stone pulpit. Then there are six windows which are dominated by green and yellow colours that match the colours of the Karo and Malay tribes.

Datuk Badiuzzaman is widely known as an opponent of the Dutch. Against the construction of this mosque, the Dutch colonial government banned the use of cement in its construction. Then the crocodile farm park in Asam Kumbang Lo Tham Muk's family operates the Asam Kumbang Crocodile Farm, which breeds crocodiles in captivity. This Crocodile Park was originally developed because of the founder's love for wild reptiles. Then, in 1959, he founded the Asam Kumbang Crocodile Farm which has been well known since 1998.

Lo Tham Muk caught twelve crocodile cubs from a river in northwestern Sumatra and placed them in captivity. Estuarine crocodiles are not as well protected as they are today.

The Trans Sumatra highway passes through the Lalang community which serves as the western gateway to the city of Medan. As a result, the Kampung Lalang area is a communication channel that can connect to various locations in Medan City and outside cities in North Sumatra, such as Aceh, Binjai, Belawan, Deli Serdang, and other areas. These things are the author's background in researching the naming of village names in the area, and the area is a road passed by residents outside the city of Medan, such as the Karo and Acehnese people which is also one of the backgrounds of the author researching village naming in two sub-districts in Medan, North Sumatra.

Lalang Village

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area is a communication channel that can connect to various locations in Medan City and outside cities in North Sumatra, such as Aceh, Binjai, Belawan, Deli Serdang, and other areas. This communication line can also be connected to other areas in North Sumatra. Based on interviews with one of the descendants of Datuk Baiduzamman who is Datuk Sunggal and several informants, Kampung Lalang is another area in Medan City that is growing rapidly. The thick forest and weed swamp of Kampung Lalang, where the weeds grow densely, is quite scary. The first settlers of the area gradually turned the eerie forest into a community.

Kampung Lalang used to be a scary forest full of wild creatures and giant durian trees before it was called that. It rained so heavily in this area in 94 that many saw the feet of the beast. It was also revealed that Kampung Lalang before the division was a peaceful and spooky area, with wild animals and overgrown vegetation, as described in Pulung Sumantri's essay. Historically, this is what kept people away from the Kampung Lalang area; However, around the 1800s, Datuk Hitam was the first to discover it (Sumantri: 2017).

Datuk Hitam is descended from the genealogy of the Datuk-Datuk Sunggal he represents (Serbanyaman). He's a respected figure. It was during his time that a large number of weeds were found at that time. It wasn't long before he started the initial settlement of the area. Kampung Lalang is the name of the village because of the many wild weeds in the area. When the people living here first saw the dire conditions, they called it "Kampung Lalang" because of the large durian trees and thick weeds. For this reason, the naming of the village of Lalang happened, because weeds were found which were very widespread at that time. The people call it a lalang village now.

The naming of the village of Kampung Lalang is included in one of the five basic cultural values, namely aspects of human life and the natural surroundings [16]. This is why the naming of Kampung Lalang happened, which semantically means an area filled with large weeds. The description above can describe the hypothesis by Sapor-whorf that there is a relationship between culture, language and cognition in the community in naming the area.

Sunggal Village

The naming of Sunggal occurs because it comes from the name of the Sunggal Serba Comfort Kingdom which was previously named Sunggal, a village founded by Datuk Adir Surbakti in the area of Mount Sibayak. Then his descendant named

Datuk Abdullah Ahmad Surbakti In 1845 moved the centre of government to Sunggal which is now around the PDAM Tirtanadi Medan Sunggal road. Then in 1866-1895, Datuk Baiduzzaman ordered the kingdom of Sunggal with the title Datuk Sri Diraja Indra Pahlawan, and for fighting Dutch colonization, he was exiled to Cianjur, West Java until the end of his life. Based on the answers from sources who are descendants of Datuk Baiduzzaman and the oldest descendants in the area, the naming of Sunggal occurred because, in the waters of the river in the area, people use a mortar as a container used to grind things, but the pounder is used not a pestle but a tool like in the picture. 1 and in the past the people called it diunggal-unggal which means it was raised and lowered to refine it so that the naming was made easier for the community by calling it sunggal. However, this was not justified as a factual answer by the sources, but a joke passed down from generation to generation about the origin of the singular name itself. Researchers cannot find a definite answer, because there are no adequate sources to provide factual answers.

Based on the explanation above, it can be explained that the naming of Sunggal occurs because of cultural aspects, the language used and also the cognition of the community, so the Sapir-Whorf hypothesis is clearly described in the toponymy of the naming of Sunggal. The toponymy aspect in the naming of Sunggal is the societal (social) aspect in naming places related to interactions that occur in the community. Where Sunggal means that the name arose as a result of an event in social interaction on the riverbank by the community, the word unggal-unggal is used in the sense of smoothing something with a mortar, although this information is still not factual, people still use the joke story to this day as an excuse behind the naming of the Sunggal which has the toponymic aspect of the event which is the background of the naming.

Asam Kumbang Village

Asam Kumbang is a village in Medan Selayang sub-district, Medan, North Sumatra, Indonesia. Adjacent to Medan Sunggal and Medan Baru to the north in this area there is also a tourist attraction called the Crocodile Breeding Park, this is the goal of finding background information for the naming of the Asam Kumbang village to add insight to the community.

The results of interviews with informants who are people who grew up and grew up in the area until now, who are 72 years old, he said that the name of the area

was because in 1950 there was a very large and conspicuous tree and a large number of trees were nicknamed the Asam Kumbang tree. This tree is almost extinct, this plant is classified as a type of mango fruit, but it has a round shape, contains fibre and the colour of its skin is purplish. It turns out that this fruit comes from Aceh and Lampung with the name Boh Kumbang in Acehnese, usually found in making Aceh rujak. This phenomenon is the reason why the people gave the area the name Asam Kumbang. The statement above can prove the Sapir-Whorf hypothesis because it reflects culture, language and the human mind in giving names to an area. The toponymy aspect used in the name Asam Kumbang comes from the name of a plant which means a plant that has Asam Kumbang fruit, so the name Asam Kumbang includes aspects of the embodiment of the natural environment background (Flora) [17].

5. Conclusion

The results of the analysis, in conclusion, are that the naming of *kelurahan* in two sub-districts in Medan, North Sumatra is motivated by the presence of historical objects and aspects of culture, language and cognition by the Sapir-Whorf hypothesis and the presence of toponymy aspects of the natural environment and events.

The name of Kampung Lalang Village in Medan Sunggal Sub-District means weeds and has a background of these plants, the naming of Sunggal Village can mean the community's activities of raising and lowering these objects as a tool to help refine something like rice as a tradition, but it can also mean the name someone in the kingdom in the area, and the name of the Asam Kumbang beetle which means Asam Kumbang fruit is motivated by the thick and large Asam Kumbang trees in the area so that the people call it the Asam Kumbang area.

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